THE LIBRARY, ST. CHARLES SEMINARY, CARTHAGE, OHIO

Moving Up the Social Ladder
—Michael P. Fogarty

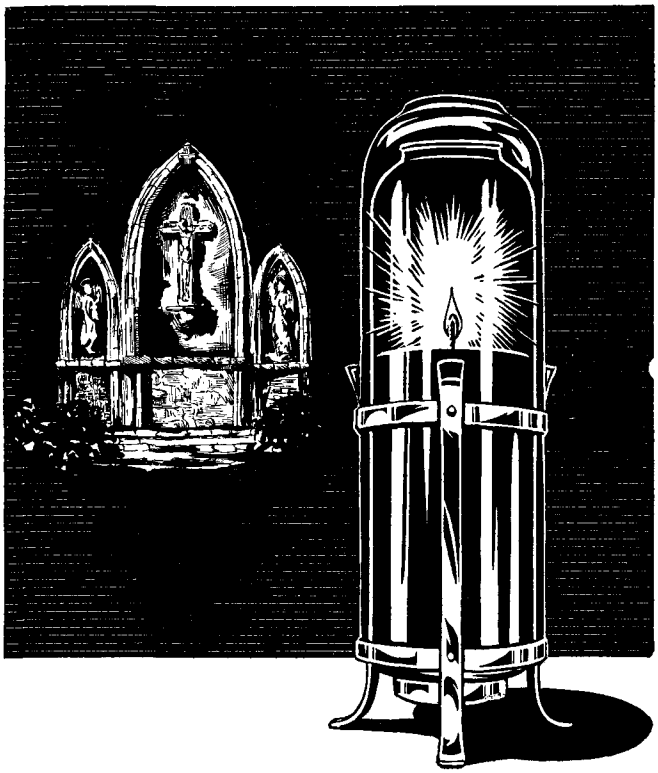
THE Commonweal

ROMANO GUARDINI
by Kurt Hoffman

Europe and the Atom Bomb
by Hannah Arendt

olume LX, No. 24 September 17, 1954 Twenty Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



TOTIS VIRIBUS

Since our founding in 1855, Will & Baumer has worked unceasingly to supply the Church with candles of the highest quality. Every resource at our command—untiring laboratory research, experienced craftsmanship—has been devoted to making a better product . . . suited in every respect to the high purpose for which it is intended.

A recent Will & Baumer improvement is the New Style Sanctolite. A scientifically-designed 7-day Sanctuary Light that burns steadier—and longer—it conforms to the high standard of quality and value inherent in every Will & Baumer product.

Will & Baumer

CANDLE CO., INC.

THE PIONEER CHURCH CANDLE MANUFACTURERS OF AMERICA

SYRACUSE BOSTON NEW YORK CHICAGO
MONTREAL LOS ANGELES

PURVEYORS TO THE VATICAN BY APPOINTMENT

THIS WEEK

Week by Week	571
Portrait of Father Guardini *by Kurt Hoffman*	575
Europe and the Atom Bomb *by Hannah Arendt*	578
Moving Up the Social Ladder *by Michael Fogarty*	580
The Screen *by Philip T. Hartung*	582
Communications	582
Books	585

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

EDWARD S. SKILLIN: *Editor*
JOHN COGLEY: *Executive Editor*
JAMES O'GARA: *Managing Editor*

Associate Editors:
WILLIAM P. CLANCY, WILLIAM PFAFF

Contributing Editors:
PHILIP BURNHAM
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
RICHARD HAYES

JOHN BRUBAKER: *Advertising Manager*

Published weekly, printed and copyrighted 1954, in the U. S. A. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685. Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879.

U. S. and Canada, $7 a year. Foreign, $9. Single copies, 20c

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE

Commonweal

week by week

OUR PROFIT SYSTEM

IN the course of the past quarter century the face of American capitalism has considerably changed. Private enterprise today tends to be committed to a high wage policy in order that mass purchasing power may be sustained. The price and wage structure is much more rigid due to government regulations, the preponderant policies of management and the added strength of the major labor unions. During this period, because of legislation and the growth and strengthening of the unions, management has undergone decided restrictions on its hitherto almost unchallenged, unilateral control.

When these changes began to take place in the thirties, the wage-earner's prime interest was necessarily the contents of his pay envelope. That is still his primary concern today, although the compulsion is smaller and there is a widespread interest in such matters as job security and pension clauses—the so-called "fringe-benefits" which constitute an important part of many present-day agreements between labor and management. With a few notable exceptions, such as Walter Reuther of the United Auto Workers and the CIO, there appears to be little inclination on the part of organized labor to seek representation on company boards of directors or other posts that would result in a hand in management on labor's part.

The same goes for acquiring stock in the company where a worker is employed, although certain American corporations have set up employee stock-purchase plans. Profit-sharing with employees is growing; it is a device warmly welcomed by workers in the enterprises that have tried it by and large. The argument that if workers share in profits they should be in a position to share the losses of lean years is heard less frequently.

But the capital for American enterprise continues to be supplied mainly by absentee owners. With some of our largest corporations this ownership is spread very wide and very thin, stockholders in some cases numbering in the scores of thousands. In many cases no one man or family, or management or other group, comprises majority ownership. But this seldom prevents active management from securing approval from the great majority of the stockholders for whatever it has decided, or will subsequently decide, to do. Few American stockholders take any more interest in the activities of their corporations than does the coupon clipper who has long served as the symbol of ownership without responsibility, if not of unearned wealth.

At the present moment, then, there is little indication that wide dissemination of stock ownership either among employees or outside investors is doing much to democratize the control or conduct of American industry. There is no effective demand for such a transformation. Yet wider and wider stock ownership does play a certain constructive role. As a vehicle for savings, it enables people to make some provision for themselves and their families beyond the minima of social security and company pension plans, and even for many common stocks in recent years this has meant savings which also supply a modest immediate income. For this reason more and more outsiders have acquired this sort of personal stake in American industry.

IT is curious to contrast this trend with the closed ownership of the Ford Motor Company, which currently does an annual business of some four billion dollars. This year, for the first time, there appears to be well-founded talk that the company will in the fairly near future offer some of its stock for public sale. The step has yet to be taken. But *Fortune* magazine reports that present management favors putting Ford stock on the market. It is not that the company needs the money that would be derived from sale of its securities. It may be a direct result of Ford's fierce competition with General Motors for first place in the automotive field, but in any case the object is to counteract any feeling among car buyers that Fords, Mercuries and Lincolns need not be sold at a profit since the Ford family is already quite wealthy enough.

Involved in all this is the Ford Foundation,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

whose income-producing holdings at present consist solely of non-voting shares in the Ford Motor Company. The desire of Foundation directors to diversify the sources of its income is said to be another influence in the direction of putting Ford stock on the market.

With public sale of securities would come publication of company earnings for the first time. This would mark a climax in the changes that have been taking place in the enterprise since the disappearance from the picture of the original Henry Ford, who believed in comparatively higher wages but ruled with an iron hand and would brook no interference from anyone. Because of the big demand in financial and insurance circles it is not expected that the general public would get many of the available shares. And the present family ownership of the voting stock would be expected to continue. It would simply mean that quarterly and annual reports of this giant company would be available to the public for whatever it could make of them. Even such limited scrutiny has its place. For the large corporation, like public office, is a public trust.

IS LIMITATION UNREAL?

IN a lead editorial last week this magazine discussed the "crusade" concept of foreign policy, a concept which seems to be gaining strength in this country and will tolerate no accommodation, even temporary, with the forces of evil in the world. This concept, we said, seems to us an extremely dangerous perversion of what foreign policy should be, an illusion of omnipotence which could lead to our own, and the world's, destruction.

A sound foreign policy, we suggested, is one which realizes the limitations imposed on it by actuality and sets itself goals within the context of the possible. Its goals will be limited but they will be real. It is a foreign policy which will abjure slogans and demagogy to concentrate on the often un-spectacular end of achieving its own long range self-interest.

Is such an idea of foreign policy naive? Does it fail to take account of Stalinism's malevolence towards the West? Does it misunderstand the Soviet Union's ultimate intentions—intentions which leave little room for "peaceful coexistence" between two hostile worlds? Does it lead to appeasement?

We think the answer to these questions is obviously *no,* if a "limited" foreign policy is understood in the sense this magazine understands it. In this sense it is a policy rooted in realism rather than in dreams, whether they be the grandiose dreams of the "crusaders" or the pathetic dreams of the neutralists. It insists on the strongest possible military defenses as long as the threat continues, but also insists that the threat is political as well as military and that its ultimate solution, if there is to be a solution short of mutual annihilation, must be political rather than military. It is a policy which was brilliantly summed up by Professor Hugh Seton-Watson in a recent issue of the *Manchester Guardian.*

"There are no miraculous short cuts to save us from our troubles. There will be no change of heart in Moscow. There will be no hydrogen bomb blitzkrieg victory over the powers of darkness. The cold war will go on, drab and tiring and unheroic. The most important thing is to understand the enemy's tactics and to study his weaknesses. The choice for the West is not between Liberation and Isolation, between perfect peace and hydrogen warfare, but between vigilant waiting and unvigilant waiting. The first can win the cold war, the second will certainly lose it. The difference between 'Wait and see' and 'Wait and not see' is fundamental."

Such a policy, based on strength, but restrained by patience, seems to offer the only possible hope for the West today. This, rather then ill-conceived "crusades" is our limited goal. It is easy to pass resolutions against Soviet evil. But such resolutions, laudable in themselves, do not show us the way. And they may lead some to think that the way is simple—a mere matter of "militant" anti-Communism. We might profit, these days, from fewer resolutions and more hard thought.

NEXT WEEK

WILLIAM F. CUNNINGHAM, C.S.C. writes about college education and Christian culture:

"For the Catholic college it is all important to have the spirit of our philosophy and theology (reason and revelation) permeate the presentation of all subjects if they are going to be the chief integrating factors in the mind of the student. Hence, these disciplines must be presented throughout the four years of college. This calls for a unified attack of both disciplines avoiding gaps and duplications. Thus as an illustration, the existence and nature of God should be presented thoroughly once with a clear distinction between reason and revelation and then man's relations to God and his fellow-man built on this basis. Saint Thomas in his *Summa,* presented these two disciplines together in terms of the problems of his day. We must do this now in terms of the problems of our day."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

COLETTE'S BURIAL

THE death of Colette, one of France's most distinguished twentieth-century writers, became the occasion for a new minor crisis between the Catholics and non-Catholics of that divided country. Although Colette had been twice married outside the Church, and had shown no sign of desire to be reconciled to it before her death, a Catholic burial was requested for her. Cardinal Feltin, the archbishop of Paris, refused the request. Colette was therefore buried with the highest honors of the French State, but without the public prayer of the Church.

According to reports, argument in Paris over Cardinal Feltin's decision was bitter. Non-Catholic intellectuals complained of the Church's "vindictiveness"; Genet, the *New Yorker's* famous Paris correspondent, wrote of the *scandale* the Cardinal's refusal had created.

A climax to the controversy came with an open letter from Graham Greene to Cardinal Feltin, published in *Le Figaro Litteraire*. In the letter Mr. Greene strongly criticized the Cardinal for making the Church appear "uncharitable" by refusing Colette a Catholic burial. Every baptized Catholic, Mr. Greene argued, has a right to be accompanied to his grave by a priest. Mr. Greene ended his letter with a profession of his profound respect for the sacred purple of the Cardinal's office.

Cardinal Feltin, shortly afterwards, wrote an open letter of reply to Mr. Greene. Declaring that he had no intention of entering into a controversy with him, the Cardinal reminded the British novelist that, although every baptized person has indeed a right to religious burial, he has this right only on condition that he has not shown by his attitudes that he has renounced the Church. If a man leaves the Church "willingly and freely," the Cardinal said, "the Church does not want to impose her rites upon him."

The Church's refusal of public prayers, Cardinal Feltin told Mr. Greene, in no way forbade private prayers for the repose of Colette's soul. Indeed, he insisted, the charity of which Mr. Greene spoke urges him to pray for her himself. He closed by expressing his high regard for Mr. Greene.

It would be presumptuous for us, as laymen, to express "approval" of Cardinal Feltin's decision and letter. He spoke for the Church in a matter which belongs to the Church in a special way. The logic of his point that the Church does not wish to "impose" her rites upon those who in life have repudiated her should be obvious, however, even to the Church's enemies.

What we, as laymen, feel competent to comment on is this: the peculiar presumption of Mr. Greene's having written his open letter in the first place. In his letter the whole question of the role of the layman in the Church—of legitimate versus illegitimate freedom of criticism by the laity—is involved. We think that Mr. Greene's letter illustrates that which the Church can never tolerate: an intrusion by the laity into what, by the divinely established nature of the Church, belongs properly to the Church's authority.

The administration and safeguarding of the Church's rites and sacraments are, par excellence, a matter of this authority. It is the bishops who have been given this charge. Whatever private reservations a layman might feel on the wisdom of a bishop's decision in some particular sacramental matter should never be made a matter of public criticism. For as harsh as this may sound to some modern ears, the bishop's decision is, essentially, none of the layman's public business. It belongs to the teaching authority of the Church.

There are legitimate and wide areas of freedom within the Church in which public disagreement between a layman and a member of the Church's hierarchy is possible, proper, and, at times, even desirable. A layman, for example, is perfectly free to disagree publicly with a bishop in a matter of political controversy—a matter which does not belong properly to the Church. No disloyality to the Church is involved or implied in such disagreement, and this is a freedom which could be better understood, both within and without the Church.

But there are areas which do belong ultimately to the Church, areas in which the layman can take public issue with the Church's teaching authority only at the risk of presumption and impiety. The administration of the Church's rites and sacraments is, preeminently, such an area. Cardinal Feltin could, we think, have replied to Mr. Greene in much stronger terms then he did. The generosity and courtesy with which he did reply testify to his own great charity.

BISHOP SHEIL'S RESIGNATION

THE announcement that the Most Rev. Bernard J. Sheil has resigned as Director-General of the Catholic Youth Organization in Chicago, coming so soon after the Bishop's outspoken remarks about Senator McCarthy, is bound to cause a great deal of sour speculation and suspicion. At the press conference in Chicago at which the announcement was made, no explanation was offered. It is quite possible that there is no connection between the Bishop's position on McCarthyism and his sudden resignation as director of the many-faceted Chicago CYO, but, inevitably, the suspicion will be abroad for a long time to come that a cause-and-effect relationship exists.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Two kinds of people will take particular satisfaction in nurturing these suspicions. On the one hand, the Catholic McCarthyites, who have long propagated the idea that all *good* Catholics are behind the Senator from Wisconsin, will point to the Bishop's resignation as a vindication of their own position. The Auxiliary Bishop of Chicago—who, as the papers reported, has for many years supported "liberal" causes—has long been the particular *bête noire* of those of his fellow-religionists who were Coughlinites before they were McCarthyites and who will probably survive as "McGillicudyites" or "Schwartizians" long after the Senator from Wisconsin has been retired to private life. By the same token, Bishop Sheil has been a mystery and wonder for those outside the Church who have assiduously propagated the thesis that all true Catholics, especially members of the hierarchy, are dedicated to intellectual obscurantism and the rankest, albeit consecrated, social know-nothingism. In this circle, too, the Bishop's widely publicized resignation will be hailed as a vindication.

The fact, of course, is that for many years now Bishop Sheil has been a double symbol. For many Catholics, and for non-Catholics too, he has symbolized the kind of open mind and social energy which promises the greatest return for Christianity in the modern world. The Chicago Bishop seems not to neglect any front in his all-out efforts to win the world to the Christian social gospel. His work among underprivileged youth, among the blind, in education, in communications, in the labor field and in interracial activities has gone unmatched. His forthrightness in denouncing religious and racial bigotry and in demanding social justice for all has not always sat well with those who had a vested interest in the status quo. But those who have felt that the Church cannot mince words where human dignity and a Christian social order are at stake have long been inspired by his courage. Bishop Sheil—whose long record of effective anti-Communism in the places where Communists were made (not particularly in lush banquet halls) can stand up to any comparison—was one of the first American churchmen to speak out boldly against Nazism. At a time when Hitler was marching millions of Jews off to the death chambers and some misguided Catholics were hawking anti-Semitic papers outside churches, he fought the home-grown Hitlerism of the Christian Front movement.

No one who knows Bishop Sheil was surprised when he spoke out against McCarthyism, emphasizing that he was expressing his opinion as a citizen and taking every precaution against involving the Church in his personal political judgments. A man who understands democracy and values his political freedom as much as Bishop Sheil does could not help but be disturbed by the development of the McCarthy movement. And a man of his simple forthrightness could keep silence just so long.

One cannot be a Bishop Sheil without collecting enemies. For these, too, he has been a symbol—a living embodiment of the liberal spirit which they hate. That he is also an outstanding prelate simply embarrasses them. In a way, it might be said that the Bishop has been more honored by the enmity directed against him than by the general admiration he has elicited from even those who have not always agreed with him, but who have never been so lacking in generosity as to withhold tribute for the courage, honesty and amazing energy he has ever shown. The Catholic Youth Organization of Chicago is a remarkable achievement, one almost remarkable enough to stand as a fitting monument to the remarkable Bishop who conceived it and directed its manifold activities all these years. Chicago will be a poorer city for Bishop Sheil's resignation.

The Church in the United States will also be poorer for the fact that his resignation was covered by a cloud of suspicion, which at the time this editorial is being written has not been dispelled. This magazine hopes that the proper authorities will soon quiet the suspicion of those who think Bishop Sheil may have paid the price McCarthyism demands of all who venture to speak against it.

POURING IN POLICE

THE New York papers are making much these days of the efforts of city Police Commissioner Francis Adams to clean up crime in the notorious East Harlem district. All citizens will wish him well. There is no doubt that more and more police constitute one immediate requirement. Moreover, these extra law enforcement officers are specially trained for their new task. They have so organized and subdivided their patrol of this frenzied trouble area as to keep matters always firmly in hand. So far so good. But what about the living, working, recreational and other conditions in Harlem that lead to juvenile delinquency, dope addiction, murder and other crimes? The Commissioner's men will be dealing only with the symptoms.

Except for enforcing housing and other regulations, few of the long-range measures required are normally the province of the police. Other departments of the city government have their part to play. With a situation of such scope and intensity parish and private welfare agencies have a tremendous opportunity for remedial work. Yet all these labors can be set largely at naught if Puerto Ricans and other East Harlem residents cannot but be conscious of a generally unfriendly attitude toward them the city over.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Portrait of Father Guardini

IN GERMANY FOR THREE DECADES A MANY-SIDED PRIEST HAS REPRESENTED THE CHALLENGE OF CATHOLICISM

KURT HOFFMAN

THE largest hall in Munich, the Auditorium Maximum of the Institute of Technology, was recently filled to overflowing. The first few rows had been reserved by the Bavarian Academy of Arts and Sciences, which was sponsoring the lecture series on "Man in the Age of Technology" for the dignitaries of State and Church, of Education and Letters. The aristocracy was represented. There were elderly ladies sprinkled throughout the audience and rows and rows of seats were filled with young people, mostly students. Philosopher Martin Heidegger, Nobel-prize physicist Werner Heisenberg, poet Friedrich Georg Juenger and artist Emil Preetorius were among those participating. But the first lecture was the one awaited with greatest interest, for Father Romano Guardini, a white-haired soft-voiced little man in a black suit, has been intriguing Germans for years with his views on both religious and secular subjects. What Romano Guardini, Catholic priest, philosopher, theologian, literary critic, film reviewer, television advisor, chaplain and professor at the University, said in Munich was as challenging as any of his previous thoughts.

"Just as the ancient world of Greece and Rome ended and as the medieval world ended with the Renaissance, so the age that began with the Renaissance, and that we generally call the modern age, is also drawing to an end. It was an age of science, an age of technical progress, an age of invention and scientific research. Its conception of the world was determined by the precept that knowledge is power, that knowledge was good in itself and knew no limits. Today the sensitive observer is becoming aware of phenomena that point in a different direction. We are standing on the threshold of a new age. The modern age has ended with the splitting of the atom and the schizophrenic splitting up of the individual. The two phenomena are but two aspects of the same event. They point beyond to a future that will be essentially different, to an era based on other concepts . . ."

These had been hectic days for Father Guardini. To think and to write he had to get away from his friends in Munich and he had gone to his one hundred-year-old mother's home in Vicenza, in upper Italy. He had taken along the collected works of Thomas Mann, whom he was studying, from the earliest short stories to *Doktor Faustus* and *Die Betrogene*. He had also taken a volume of the Metaphysical poets, Dante's *Divina Commedia,* two volumes each of Hemingway and Henry Miller, Werner Heisenberg's *Summary of Nuclear Physics,* a collection of mystery thrillers (mostly borrowed from friends who had invited him to dinner) and the Bible. And with his books, he carried a file of letters that called for answers, plans for the television programming which is about to begin in Germany, several film scripts and the manuscript of his latest book on Rainer Maria Rilke.

He had worked in Vicenza, but he had also taken long walks, had admired the elegant facades of the Palladian palaces, had been invited to lush villas eloquent with Europe's rich tradition, and had visited the great Romanesque and Gothic churches of his native Verona.

When he was only a year old his family had moved from Verona to the "golden" German city of Mainz, where his father had been Italian Consul. In time the young Guardini had begun to feel like a German and think of himself as German. Around 1910, when he was twenty-five, he became a German citizen. Later, when his country of adoption was at war with Italy, he fought as a German soldier. Today he recalls: "I was far from taking this conflict of conscience easily. The only thing that kept me from schizophrenia was the realization, already then, that the age of petty nationalism, in coming to its very climax, had outlived itself. Germany and Italy were to me but two aspects of a higher reality, which was Europe."

BORN in 1885 into an old, still prospering family of merchants, lawyers and physicians, Guardini studied philosophy and science, later medicine, and finally theology. After ordination in 1910, he was permitted to continue his studies. He became Privatdozent for Philosophy at the University of Berlin and soon

Mr. Hoffman is a German journalist who is currently visiting in the United States.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was named full Professor. The cognoscenti and fashionable social set congregated for his lectures on Dostoievski and Dante, Rilke and Hoelderlin, Freudian psychology and scholastic philosophy. There was nothing unusual in seeing many elegantly dressed ladies of the aristocracy and the leading bishops of the Lutheran Church descend from their cars parked before the University while their chauffeurs waited till the end of the lecture he gave in those days.

The Berlin of the late twenties and early thirties was one of the great cultural and artistic centers of the world, perhaps the most modern and fascinating city of all. And Romano Guardini was one of the centers of it—along with Max Reinhardt, Gustav Gruendgens, Wilhelm Furtwaengler, Crown Prince Wilhelm, philologist Werner Jaeger, heavyweight Max Schmeling and politico Adolf Hitler. Guardini then kept a big house, luxuriously appointed with antique furniture, Florentine majolica, Greek and Egyptian ornaments and expressionist paintings. "It was the house of a Roman Senator, of a man of the world, stately, dignified, elegant and brilliant," recalls one of his associates of the time. And as a Roman Senator had many enemies, so had Guardini, within and outside the Church. The University, however, created a special Chair for "Christliche Weltanschauung" and put its largest lecture hall at Father Guardini's disposal. But it could only hold a fraction of those who desired to be admitted.

Berlin and the students of the university knew only one side of Guardini, and a relatively limited one. Another Father Guardini was known to the tiny village of Lohr. Here Rothenfels Castle towering above in the Frankish Spessart Mountains had, after the end of the first World War, become the center and seat of a new Catholic Youth Movement that strove for an invigoration of the Catholic faith from the sources of early Christian piety and simplicity and the idealism of the German Romantic movement. At Mass in the small Romanesque chapel of the castle each Sunday Father Guardini turned toward the congregation during the offertory and the congregation donated gifts of food and clothing for the poor of the vicinity. Hundreds, and later thousands, came here each Sunday from the towns and villages nearby; later students poured in from all the German universities. There were not only students but young intellectuals and young workers who sat around after Mass and discussed how the Catholic faith could regain the inner strength and life for them that it once had possessed for the early Christians. Their chaplain, their priest, their intellectual guide and spiritual leader was Professor Romano Guardini from Berlin.

Rothenfels was the exact opposite of Berlin. And yet Father Guardini was at home here, too. With the same ease and directness with which he lectured to statesmen, industrialists and intellectuals, he talked to workers, farmers and students. He was the moving spirit in everything, organized the last detail and was available to everyone at all times. Four hundred young people followed to the letter his suggestion to spend Holy Week in complete silence and contemplation. The Mass on Easter Sunday was the climax. "It was like the 'Resurrexit' after the 'Crucifixus' in Bach's B Minor Mass. We *felt* the Resurrection with every fibre of our body. Afterwards we ate together and drank and danced. There was no frivolity. We all were sure that we knew how the disciples must have felt when they saw the empty tomb," one of those four hundred young people recalled years later.

ALTHOUGH Romano Guardini is one of Germany's most prolific authors— he has written over two hundred books and pamphlets—his influence through his writings has taken third place to his sermons and lectures and, first and foremost, to the personal contacts he has made. His students and friends occupy some of the most important positions in Germany in all fields. There is Walter Dirks, the editor of the progressive, politically conscious *Frankfurter Hefte,* Clemens Muenster, cultural director of Radio Munich and chief of the Bavarian television system, Joseph Pieper, one of the most brilliant and promising younger German philosophers, Dieter Sattler, German cultural attache in Rome, Eugen Jochum, the leading musical conductor. They are all captured by one idea: to put Guardini's ideas, his kind of practical, hard-hitting Catholicism (which is above all tolerant) into practice.

A few weeks ago, one of Guardini's former students, now a leading executive in the Ruhr industry, asked the priest to visit him. When Father Guardini came, he found leading managers and executives of the heavy industry assembled to discuss questions of labor relations with him. They carried on talks for two days. Afterwards Father Guardini talked to the workers of the plant and was in turn invited by them to participate in a group discussion.

One of Guardini's main ideas after the war was that Germany was obliged to accept the moral responsibility of paying reparations to the Jews it had persecuted. His idea, that reparations should be paid freely, generously and immediately, was propagated in Bonn by former students among the deputies and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

politicians. That the German government acted so spontaneously in this matter ultimately goes back to the ethics of two old Christians—Konrad Adenauer and Romano Guardini.

Father Guardini takes a deep interest in the film industry and also in the theatre, radio, television, literature, and education. There are few films of any significance that he has not seen. Two or three times a week he can be seen waiting patiently for his ticket to a small movie house in Schwabing district (the Montmartre of Munich and the section where Guardini lives), which specializes in presenting the best foreign movies. He was one of the first to sponsor discussions on the role of the films at the University and to advocate a special Chair for the Science and History of the Cinema. Two films he liked were "Johnny Belinda" and "Monsieur Vincent." A religious film he didn't like was "The Song of Bernadette." That there have been no religious films in postwar Germany has been due in part to Guardini's position that the German film today simply is not good enough to tackle such difficult problems.

IT is impossible to account for Guardini's enormous influence with simple psychological or sociological explanations. Somehow it remains a mystery that this soft-spoken priest, who tends to discourage potential converts by making conversion as difficult as possible, has brought hundreds of students to the Catholic faith. When he taught in Tuebingen after this war (a bastion of German Protestantism) there was a wave of conversions there unequalled in the history of the University. At Munich it is no different, except that there it is (nominal) Catholics, who, through Guardini's influence, have discovered their own faith.

Perhaps the best explanation of all is found in Guardini's own words: "Living faith means dynamic life. Everything, every principle and every commonplace must be questioned. We must start from scratch and think every problem through from its very premises to its last implications. We must never rest with what we have achieved, we must never rely lazily on a given 'truth' . . . A truly Catholic life is not the easiest and most satisfying, but the hardest, the least comfortable and the most demanding. The more seriously we take Catholicism, the more tasks and obligations await us." Guardini has managed to instill in his friends and his students the conviction that they are part of an elite by virtue of their taking Catholicism seriously. Often they quote him: "True Christianity pervades and forms the entire personality, the character, the thought, each gesture, each movement. One should be able to recognize a true Christian by the very way in which he climbs a tree." This latter exaggeration points up Guardini's essential message.

For Guardini, Catholicism is in its ideal form both dogmatic and tolerant—dogmatic, in the certitude of its direction, tolerant, in realization of the frailty of man and the limitation of his knowledge. Every truth, even revealed truth, must be completely assimilated and realized before it is "had." The eschatological things are the last and the highest—but they are the *last*. What man has to deal with first is the "concrete and historical" human situation. He must eat, have a home, found a family and organize his society—and all these the Catholic faith should teach him to do with dignity and decency and form. And only a Catholicism that foregoes every illusion, every temptation at easy comfort, every flirtation with sweetness and sentimentality can accomplish this.

Often enough Guardini has come into conflict with his superiors. But his influence within the Church has grown with the passage of time. He thinks of himself as one of those "uncomfortable Catholics," whose heroes and masters are Saint Augustine, Saint Francis and Pascal. A few months ago, Romano Guardini was appointed Papal Chamberlain by Pope Pius XII, with whom he has often discussed philosophy.

In 1939, the Nazis abolished Father Guardini's Chair at the University of Berlin and forbade him to lecture and to publish; during the war he lost his material possessions in the great fire that swept Berlin. After two years at Tuebingen he came to Munich where he now lives in a small and modest apartment. There he receives his many friends and visitors. One lady of Munich society who knows him well has said: "He is an artist in everything, in his thought, his writing, his priesthood, his cooking, his eating. Even where he is an ascetic he is still an artist."

Guardini has caused discomfort for many Germans, whose leaning toward the irrational and whose love of the myth and of extreme nationalism are anathema to him. He detests the influence of Nietzsche and Wagner, who were Hitler's heroes. He has little sympathy for Italian Catholicism, which he finds too unthinking. When at Tuebingen after the war, as a reprisal against a supposedly anti-French student prank the whole population was ordered to salute the French flag in a city square, he walked by it, unmoved, with his hat left on. He has provided discomfort for everyone who has thought he knew what Guardini was after and could sum it up in a simple sentence. That this "uncomfortable" old man is one of the best loved and most influential persons in Germany today is one of the paradoxes in which Romano Guardini's life abounds.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Europe and the Atom Bomb

THE ALTERNATIVE BETWEEN LIBERTY AND DEATH HAS LOST ITS OLD PLAUSIBILITY

HANNAH ARENDT

IN Europe today, the development, possession and threatened use of atomic weapons by the United States is a primary fact of political life. Europeans have, of course, engaged in the now-familiar debates about the soullessness of a country dominated by modern technology, the monotony of the machine, the uniformity of a society based upon mass-production, and the like for many years. But today the matter has gone much beyond that. The intimate connection between modern warfare and a technicalized society has become obvious to everybody, and as a result large segments of the population—and not only the intellectuals—are passionately opposed to, and afraid of, technological progress and the growing technicalization of our world.

Technology and its transformation of the world are so clearly part and parcel of European history since the beginning of the modern age that it is obviously absurd to blame its consequences on America. Europeans used to see technical progress in America as Tocqueville saw the progress of American democracy, that is, as something which fundamentally concerned Western civilization as a whole, though for certain specific reasons it had found its first and clearest expression in the United States. This attitude changed after the atomic bomb was dropped on Hiroshima; since then, there has been a growing tendency both to look upon all technical achievements as inherently evil and destructive and to see in America chiefly, and in Russia sometimes, the epitome of destructive technicalization which is hostile and alien to Europe.

This trend toward viewing recent technical developments as essentially non-European is all the more surprising since Europeans know perfectly well that the discovery of atomic energy largely resulted from the efforts of European scientists forced to come to America by political events in their homelands. Objectively speaking, there is little reason to cite the production of atomic weapons as an indication that technicalization is a non-European, American phenomenon. But, reasonable or not, this is the way Europeans feel.

This is the second of a series of articles based on recent lectures Miss Arendt gave at Princeton.

One change in the present discussions of technology is obvious. The destructive potentialities of the new weapons are so great, and the possibility of physical destruction of European countries is felt to be so imminent, that the process of technicalization is no longer primarily seen as anti-spiritual or soul-killing, but as fraught with the danger of sheer physical destruction. As a result, the anti-technical mood is no longer a specialty of intellectuals; the masses no longer look upon technical development as a source of material improvement.

The political relevance of the general hostility to technology—and by implication, to America—lies in this fact that *everybody* has become frightened. All are inclined to think with Goethe's Mephisto in *Faust: Die Elemente sind mit uns verschworen und auf Zerstorung lauft's hinaus* ("the elements conspire with us and destruction is the aim").

THERE seems to be this much to be said for the argument: the release of natural forces is more characteristic of recent developments in technology than the constant improvement of methods of production. The chain reaction of the atom bomb, therefore, can easily become the symbol for a conspiracy between man and the elementary forces of nature which, when touched off by human know-how, may one day take their revenge and destroy all life on the surface of the earth and perhaps even the earth itself. Rightly or wrongly, when Europeans think of technology they see, not a television set in every home, but the mushroom-cloud over Hiroshima. That A-bomb was dropped by the United States, and the U. S. has been in the forefront of the development of atomic weapons ever since. As a result, American political power is increasingly identified with the terrifying force of modern technology, with a supreme, irresistible power of destruction.

The standard reply to this fearful image of America is that atomic energy in the hands of the American Republic is sure to be used only for purposes of defense or retaliation. As long as this instrument is in the hands of a free country, the argument goes, it is sure to serve the cause of freedom all over the world.

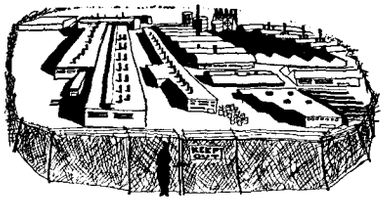
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This argument has many weaknesses, not the least of which is the unpredictability inherent in the very concept of freedom. Freedom can be guaranteed by laws even less than justice; a legal framework that would attempt to insure permanence of freedom would not only kill all political life, but would abolish even that margin of unpredictability without which freedom cannot exist.

However, there are worse troubles with the standard argument that the preservation of freedom justifies the use of the means of violence, and that violence used for the sake of freedom will always respect certain limitations.

Ultimately, this argument rests on the conviction that it is better to be dead than to be a slave. It is based on a political philosophy that, since the ancients, has considered courage to be the political virtue *par excellence,* the one virtue without which political freedom is wholly impossible.

Originally, the time-honored conviction that courage is the highest political virtue was based on a pre-Christian philosophy which deemed that life is not the most sacred good and that there are conditions on which it is not worth having. For the ancients such conditions existed whenever the individual man was utterly delivered to the necessities of preserving sheer animal life, and therefore was judged incapable of freedom. This could happen in the case of slavery, say, or in the case of incurable illness; in both instances, suicide was considered to be the appropriate solution demanded by courage as well as by human dignity.



With the victory of Christianity in the Western World and especially of the originally Hebrew conviction of the sacredness of life as such, this code of individual morality as it had been known throughout the ancient world lost its absolute validity. Wars could be justified on religious grounds, but not on the ground of secular political freedom as such. By the same token wholesale slaughter, so well known in the ancient world, might happen, but it could no longer be justified. By and large, Western civilization was agreed that, in the words of Kant, nothing should happen during a war that would make a future peace impossible. This agreement is no longer universal.

With the appearance of atomic weapons, both the Hebrew-Christian limitation on violence and the ancient appeal to courage have for all practical purposes become meaningless, and with them, the whole political and moral vocabulary in which we are accustomed to discuss these matters. Limitations can be applied in reality only to foreseeable developments; they cannot reckon with that "surprise technique" which Raymond Aron recently analyzed as the central event of the first World War, and which, as long as we are caught in the process of progressing technicalization, will inevitably produce new "miracle" weapons. Under existing circumstances, as a matter of fact, nothing is more probable than these "miracles."

In fact, of course, even our present potentialities for destruction have already far outstripped the matter-of-course limitations of previous wars. And this situation has placed in jeopardy the very value of courage itself. The fundamental human condition of courage is that man is not immortal, that he sacrifices a life that one day will be taken from him in any case. No human courage would be conceivable if the condition of individual life were the same as that of the species. Greece's immortal gods had to leave this one virtue, courage, to mortal men; all other human virtues could appear in divine shape, could be deified and worshipped as divine gifts. Courage alone is denied to the immortals; because of the everlasting presence of their existence, the stakes are never high enough. If life were not normally taken from mortal man one day anyhow, he could never risk it. The stakes would be too high, the courage required would be literally inhuman, and life would not only appear to be the highest good, it would become the central human concern, overruling all other considerations.

CLOSELY connected with this fact is another limitation of human courage—the conviction that posterity will understand, remember and respect the individual mortal's sacrifice. Man can be courageous only as long as he knows he is survived by those who are like him, that he fulfills a role in something more permanent than himself, "the enduring chronicle of mankind," as Faulkner once put it. Thus in antiquity, when wars were likely to end with the extermination or enslavement of whole peoples, the victor felt obliged to preserve for posterity the deeds and the greatness of the enemy. So Homer sang the praise of Hector, and Herodotus reported the history of the Persians.

Courage, under the circumstances of modern warfare, has lost much of its old meaning. By putting in jeopardy the survival of mankind and not only individual life or at the most the life of a whole people, modern warfare is about to transform the individual mortal man into a conscious member of the human race, of whose immortality he needs to be sure in order to be courageous at all and for whose survival he must care more than for anything else. Or, to put it another way, while there certainly are conditions under which individual life is not worth having, the same cannot be true for mankind. The moment a war can even conceivably threaten the continued existence

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of man on earth, the alternative between liberty and death has lost its old plausibility.

As long as Europe remains divided, she can afford the luxury of dodging these very disturbing problems of the modern world. She can continue to pretend that the threat to our civilization comes to her from without, and that she herself is in danger from two outside powers, America and Russia, which are equally alien. Both anti-Americanism and neutralism are, in a sense, clear signs that Europe is not prepared at this moment to face the consequences and problems of her own development.

If Europe were united, pooling great industrial resources in material and manpower, and strong enough to build her own atomic plants and fabricate her own atomic weapons, this escape route would automatically be closed. Then the discussion presently in disguise as a discussion of foreign policy would quickly show its true face. The present estrangement of Europe from America would come to an end, because it would become obvious that technological development has its origin in the whole of Western history and instead of being just an American affair, has only come to a climax in America first.

FROM BRITAIN

Moving Up The Social Ladder

Cardiff

LIVING as we do in a stratified and snobbish society, dotted with relics of the feudal system such as the monarchy and the House of Lords, we British need to be reminded every now and again that we have actually more social mobility than any other large country of the Western world, probably including the United States. A team from the London School of Economics has recently calculated that the "index of association" between fathers' and sons' careers, meaning the extent to which the lower classes stay lower and the gilded upper-middle youth step straight into their fathers' shoes, is markedly lower for England and Wales than for Italy and France, and very likely—though the American figures are unsatisfactory —for the United States as well. American social scientists have been busy debunking the myth of America, the land of opportunity. Professor Glass and his colleagues at the London School have now debunked the opposite myth that Europe (and particularly Britain) is where opportunity is not to be found. Dick Whittington and his cat ("Turn again, Whittington, Lord Mayor of London") may be truer to English life today than the Edison-Ford myth is to American.

Actually, the interesting thing about these findings is that they refer to careers dating from *before* the Education Act of 1944—which represents quite possibly the biggest leap towards equality of opportunity in British history. A recent survey in Hertfordshire, for instance, shows that admission to grammar (secondary) schools, the key to the higher professions, now correlates pretty exactly with intelligence and hardly at all with parents' means; except, of course, to the extent that intelligent children have intelligent parents who for that reason have good jobs. The universities, forty years ago, got about one in eight of the boys intelligent enough to profit by going there. Today they get about three out of five, and the other two usually end up in other professions, such as the law, the church, or banking, which offer careers on the same level without a university degree. Most of us in the universities are now convinced that we have scraped the bottom of the barrel. Indeed, as the end-of-year examinations draw to their gloomy close, I for one sometimes wonder whether we have not gone clean through it.

So the ladder is there, though no doubt it could be improved. No one likes our three-stream school system, by which the bright lads are creamed off into privileged grammar or technical schools, and the puddingish mass is relegated to "secondary modern" schools and damned for life. The ideal would of course be to have all children in one set of comprehensive high schools. The trouble is that, so long as most children leave school at fifteen or sixteen, such schools, if they are to have enough long-stay pupils to make up fair-sized top forms, must begin with vast numbers.

The London County Council is about to open its first school of that kind at Kidbrooke. It will have two thousand pupils, and, its enemies allege, the finest bureaucracy of any school in the country. Grammar school teachers are afraid that their traditions of scholarship and personal leadership will be swamped in the rush. Conservatives, being more interested in quality than equality, support the grammar school teachers. Labor, which was largely responsible for consolidating the three-stream system, is now more ready to take risks in the interests of equality. Each party, naturally, bombards the other with facts carefully selected from American experience.

BUT more and more we are beginning to see that the problem is no longer that of providing a ladder so much as of persuading people of the right way to use it. There is for one thing a good deal of parent trouble, particularly among parents whose own education was elementary. From half to two-thirds of all workers below supervisory grade with children in Hert-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fordshire schools—the above-mentioned survey showed—had not given serious thought to their children's secondary education, and a quarter to a third of them had not thought about it at all. This, along with—or to be more accurate, by way of—"intelligence" as measured by intelligence tests, has a decisive influence on children's chance of getting to a grammar school.

Often, of course, a boy's or girl's own level of aspiration, with a little help from his teacher, is higher than his parents', and he makes his way in spite of them. But there is always the minority who miss the educational bus through their parents' fault, and drift on from job to job to become the failures of work and life. What can be done to rescue them before it is too late, or, better still, to wake up their uninterested parents?

It is not much use trying to get at this sort of parents directly. It is easier to raise levels of aspiration among boys and girls themselves, and it is they in their turn who can do most to induce their parents to do the right thing. The people who are doing the best job of this kind today at the level where the potential failures are most likely to be found, that is among early school-leavers, are, I think, the Pre-YCW. They get near-school-leavers together in their own groups, give them a chance to talk over their problems and prospects among themselves, or with others who have recently left school, or with outside experts. Above all, these groups put a stiffening of group opinion into the backbone of the potential failures. And in due course they get round to parents' days at which boys and girls themselves give their parents (with all discretion) a salutary piece of their minds. It is a good technique, and it works.

And then there is the question of how to live the life which social mobility makes possible. Mobility in Britain today is horizontal as well as vertical. The entire population, on the average, changes its district once every ten years. Younger people move more often than that, changing not only their district but their industry and their craft. Generally they move in a fairly narrow circle. In East and South London, for instance, Dagenham people move mostly in a zone from the City of London out along the north bank of the Thames to the sea, whereas Battersea people move around the boroughs south of the Thames. But these are districts of several million people, in which a man's original local roots are quickly lost.

The farmer's and farm worker's horizon was once the parish boundary, with an occasional or at most weekly visit to the market town. Now it is likely to be countywide, if not more. You will still find country villages where life goes on as it has done for generations, with people born, living, and dying round the same church tower and village green, in a society closed in on itself and held together by long-established folkways. You will find something like that also in the slums of the big cities. But the main tide of national life runs towards mobility.

And who am I to complain? My father came out of Galway, spent his life in Burma, and died in an American hospital in China. He married for the second time into an English family which has been seafaring and administering around the world for generations. Winthrop, I think, is a name which means something in American history. One of my uncles, a Dominican friar, died in Australia. Another was a professor at the University of Malta. Another got out of Rumania, under the Communist occupation, with his life and very little else. My sister is married to a Polish metallurgist in Canada. That is the sort of inheritance to which many middle-class Englishmen are born; and we like it.

BUT we are also, I think, increasingly aware that most people in Britain, whatever their class, have even now not developed the psychological attitudes, or been offered the help of the social structures, which would enable them to live satisfactorily that way. Wide horizons are all very well. But roots are also important, and every social survey emphasizes the growing rootlessness in all parts of the country and levels of society. You need in a mobile world not only easy adaptability—skill in linking up quickly with new groups and settling smoothly into them—but also a very hard core of knowledge and conviction which will allow you to steer your individual course in a world where the village folkways are not always at hand to remind you. As David Riesman rightly says, you need to be not merely "other-directed" but "autonomous." And though you may wander over the world, you need close, small-scale human relations as well. You need the help of a society which does not impede—indeed, which encourages—mobility, but yet has its techniques for keeping track of people and seeing that they are quickly brought into the local social system, where and whatever that may be.

That, I think, is the sociological point behind the re-thinking of the functions of the family, the parish, and the specialized religious and social movements which is going on today all over the Catholic world. What are the structures and forms of training which will equip a man, or a family, with that hard core and easy exterior, that ability to disengage and re-engage human relations at a small-scale, informal level as well

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

as at that of the citizen or the producer, so essential in the modern world? We do not know, but we are beginning to look.

And so far as Catholics in England are concerned, a particularly promising move has just got under way. With the support of the Hierarchy, the Newman Association is building up a demographic survey of the Catholic people of Britain. It is intended that this should lead on to a full-scale analysis of Catholic life, such as is being developed by the institutes of religious sociology on the Continent and in America. Though we may not yet know how to exploit our new territory of mobile society, we are at least beginning to draw its map.

MICHAEL P. FOGARTY.

THE SCREEN

OFFBEAT

FOREMOST on the list of current unusual films is a Japanese import called "Ugetsu," which is based on several tales written by Akinari Ueda in 1768. The plot follows the adventures of two men of overwhelming ambition. The first, a village potter, would sacrifice almost anything to get rich on his lovely wares; in the city he falls under the spell of an elegant lady who adds his pottery to her collection and adds him too, making him forget his wife and son at home. He dallies as the grand lady's lover until one day he discovers with revulsion that she has been dead these many years and is a ghost. He returns home penniless and exhausted to be welcomed by his wife and son but when he wakens from a deep sleep he finds his wife had died during his sojourn in the city. Told along with this tale of the two apparitions is the story of the potter's neighbor, a farmer who wants to become a samurai; how he succeeds through a mean trick and at the sacrifice of his wife, who becomes a geisha girl, is visualized with brutal realism.

Obviously "Ugetsu" is strictly adult stuff, and only adult minds would enjoy these parables told with simplicity and frankness. Many of Director Kenji Mizoguchi's scenes have the quality of Japanese paintings, and the camera work throughout is excellent.

ANOTHER item worth some notice is "Cangaceiro," a Brazilian import that is somewhat like our westerns but much more brutal. It tells a story of a ruthless gang of outlaws who attack and pillage what villages there are in northeast Brazil. Their cruel leader kidnaps a pretty young schoolteacher, and his chief lieutenant, in an effort to do one decent thing in his life, perilously leads her to safety and then is killed by the gang as a traitor. The plot is interesting enough and so is the large cast of Brazilians who play the leads, the outlaws, the camp followers and the victims of these barbaric bandits. Since we don't have many Brazilian movies on our screen, "Cangaceiro" deserves some attention. Its music and particularly the singing of ballads in the outlaws' camp is quite effective.

I SUPPOSE if the English hadn't sent us so many clever Alec Guinness pictures and so-called minor comedies I might have been attracted to "High and Dry" which is similar to "Tight Little Island," "Passage to Pimlico" and other items celebrating the independence of British minorities. This time it is Paul Douglas as a very wealthy American who suffers through all the stages of frustration as he watches his valuable cargo being carried from London toward an island off Scotland in a very irresponsible "puffer" boat. Of course it isn't the boat that's irresponsible: it's the captain (delightfully played by Alex Mackenzie) and crew. While Douglas gets tied up into knots, the boat leads him on a merry chase. Writer-director Alexander Mackendrick manages to build up a little warmth into this situation after he lets Paul relax a bit, but by that time I was tired of the innocents-abroad.

PHILIP T. HARTUNG.

COMMUNICATIONS

"THE CONGO PATTERN"

New York, N. Y.

TO the Editors: In the August 20 issue of The Commonweal I have read with considerable interest Mr. Daniel M. Friedenberg's article "The Congo Pattern," although, more than once, I felt it hard to believe that this article was published in a Catholic weekly. If memory serves me right—after all I was a contributor to your magazine—never before has your publication described the citizens of an essentially Catholic country as "white mammals." Insults in poor taste like this epithet do not prove a point: they only show that the author has lost his self-control and lacks a sense of proportion.

Let me draw your attention to a number of erroneous details contained in Mr. Friedenberg's article. First of all, he should render to Julius Caesar what is Caesar's and be reminded of the fact that it was Caesar and not Tacitus who proclaimed the Belgians the "bravest" of all the Gauls: Caesar said "fortissimi" which, to my knowledge, does not mean "the toughest". When Mr. Friedenberg speaks about "Marshall (sic) Lefère,"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

he probably means the Duke of Danzig, Marshal P. F. J. Lefèbvre. If history is not Mr. Friedenberg's strong point, neither seems geography to be: in Leopoldville he heard the sounds of the jungle. They originated, in all probability, from the local zoo. He seems weak also in economics: he repeats the fantastic theory that Belgium's hard currency is due to the industrial production of the Congo. Every economist in his knee pants knows that Belgium's financial recovery after the war was due to the energetic financial policy followed by the government and to the industry of the Belgian people.

In the field of sociology, I also have to differ with him; he announces the glad tidings to the ladies that in the Congo the sex ratio is perhaps 1:3 while the statistics show that it is only 1:1. He seems to be quite concerned about the morals of the white settlers for at night he has seen a Belgian driving in a limousine with his mulatto mistress. It must be the same girl Mr. Odon Meeker mentions in his recent book *Report on Africa,* page 158. I quote: "There are almost no mulattoes however. I saw exactly one." It might be of interest to note that after fifty years of white rule, among a population of more than eleven million Congolese, there are no more than two two thousand mulattoes. These remarks should make it clear that as far as factual details are concerned Mr. Friedenberg is not a very reliable witness.

How about his general thesis? It can be summed up as follows: The Belgians have created in the Congo a police state of fascist character. They pay ridiculously low wages; they give no European education to the Congolese and deny them political rights. They are ready to slap them in the face or to kick them where it hurts if they should get the idea of considering themselves as human beings. With diabolic cleverness, the Belgians have impressed upon the Congolese that they are inferior beings (Mr. Friedenberg says "animals") and they dominate them by using a Congo army to supervise this scheme of exploitation and tyranny.

To counteract Mr. Friedenberg's statements, it would be all too easy to quote the very favorable opinion on Belgium's policy expressed by Americans who visited the Congo or who lived there for a number of years and who had an occasion to see on which principles this policy is based and how the Congolese, who half a century ago were mostly neolithic cannibals, have been brought closer to the status of civilized men. It is very improbable that Mr. Friedenberg—all alone—would be right against authors like Henry Albert Philips, John Cookson, Martin Flavin, Alexander Campbell, Tom Mazvel, Odon Meeker, who published well documented books on Africa, or against the many professionally cynical newspapermen who have visited the Congo in recent years and who all praised the Congo regime without reservations. All that however is on the record.

With regard to general policy, the Belgians are convinced that, for the time being, they have superior knowledge and technique which it is their right and their duty to impose upon the Africans for their own good. They follow a paternalistic policy because they know that at present, and probably for quite some time to come: "teacher knows best." It is Mr. Friedenberg's privilege to call that policy fascist and to consider the Congo a police state, but I doubt if any objective observer would follow him along these lines.

Mr. Friedenberg protests against the rate of wages and quotes some impressive figures. Unfortunately, these figures give only half of the picture because in many instances the nominal wages are supplemented by housing facilities, by medical and dental care, by schooling and recreational facilities, and by food as well, so that in effect the salary amounts to twice the nominal wages. Mr. Friedenberg furthermore forgets to mention that it has been the constant policy of the Government to bring up wages to a higher level by decree.

As for education, it has been the Government's policy (implemented by the Catholic and Protestant missions which Mr. Friedenberg—apparently too occupied in watching blond women driving by in Cadillacs—has failed to notice) to spread lower and high school education on as broad a basis as possible. He ignores that out of a population of eleven million people there are more than a million pupils in schools; he also ignores that it has been the Government's constant preoccupation to give a *national* education to the Congolese and that, as soon as sufficient pupils were available for the creation of higher education, this was done. He has not noticed the University of Lovanium in the Congo which has opened its doors and which gives higher education to the Congolese. He also ignores the hundreds of native priests and the native bishop, Msgr. Biguriwami.

As far as political rights are concerned, Mr. Friedenberg has not discovered that the whites in the Congo do not have the franchise any more than the Congolese. He has not noticed that practically the majority of the population is still under native rule, paternally supervised by the Belgians. He also ignores that for many years already and at an increasing pace, the Congolese are being appointed in the Government councils in order to prepare them for administrative responsibilities.

He supposes that when Mr. Baganwa, the Chieftain's son, returns to the Congo, after studying in Belgium, and acts in what in the American vernacular of the South is called "uppity", he will be slapped in the face or kicked in the behind. It is regrettable that Mr. Friedenberg ignores that such conduct from a white man in the Congo is punishable by law and that this rule is strictly enforced.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Mr. Friedenberg has seen one sick man die along the road but he has not heard about the 2,040 hospitals and dispensaries with a capacity of 52,000 beds. He does not know or chooses to ignore that thousands of missionaries and doctors give their care to the native population and have delivered them from the endemic diseases. He does not know that the local administrators have to be on the road twenty days out of every month, to act in the capacity of judges, medical men and advisers on diet and so forth. To him, all the people who devote themselves to the development of the Congolese are just "white mammals."

There is much more to say about the evident malevolence, the injustice and the false interpretation which make up the bulk of Mr. Friedenberg's argument, but let this suffice. A few incidents on his trip have made him into an angry man; from then on it was impossible for him to see any value in whatever the Belgians have done in the Congo.

Others however were more fortunate: they found out that the Belgians in the Congo have nothing to hide, that they are justly proud of what they have accomplished in the short time of forty-six years of humanitarian rule. They also discovered that thousands of Belgians have generously devoted their whole existence to the moral and material improvement of the condition of the Congolese and that nowhere in Africa is the native population being better treated and happier than there. They have understood that the basic idea of Belgium's policy has always been "Dominer pour servir", to dominate in order to serve.

JAN-ALBERT GORIS.

A REPLY

New York, N. Y.

TO the Editors: I have received the letter vituperating my article on the Belgian Congo and written apparently in an official capacity by Mr. Jan-Albert Goris, Commissioner of Information of the Belgian Government Information Center.

May I say the following:

As to the "erroneous details":

1. *It was Caesar and not Tacitus who proclaimed the Belgians "bravest" and not "toughest".* As to whether Tacitus or Caesar or Tacitus quoting Caesar made the remark in question, I cannot dispute; the phrase stuck in my head from high school days. But I did check my old Latin dictionary (John T. White's *A Latin-English Dictionary*) and find:

fortis (*fortissimus,* the superlative). Physically: Strong, powerful. Hence, French *Fort,* force.

I don't think "toughest" would be an unfair translation.

2. *"Marshall Lefère refers to Marshal P. F. J. Lefèbvre, the Duke of Danzig* (*Dantzig*). The Commonweal unfortunately made a misprint in spelling "Lefère": my original article included a "v" or "Lefèvre". The quotation used, according to a notebook in which I have for years inserted odd statements that attract my attention, came from a book review in the *New York Times* dated 10/25/44. The title 'Duke of Dantzig' was given to this general of Napoleon because he successfully stormed the city of Dantzig for his Emperor; he actually was born in Alsace of an old French military family.

3. *In Leopoldville one could not hear the sounds of the jungle.* All that I can say is that I did hear them from my hotel on the edge of the Congo River. Leopoldville is located in the center of a tropical jungle; I don't know why this statement is so surprising.

4. *The energetic financial policy of the Belgian government and industry of the Belgian people alone account for their war recovery.* I have the deepest admiration for the energy and courage of the Belgian people, but as to my "fantastic theory that Belgian's hard currency is due to the industrial production of the Congo," I offer the following statistics. The United States gets more than 50% of its uranium from the Congo—we buy the entire output. The Congo also supplies 75% of the West's cobalt, 70% of the industrial diamonds, 9% of the tin, 7% of the copper and 30% of the palm oil used for margarine and other purposes—amounting to a total cash return approaching a *billion* dollars yearly. The great bulk of this output is controlled by the Belgian government and its subsidiary holding companies.

5. *The sex ratio in the Congo is only 1:1 and there are few mulattoes.* I have no exact figures on the sex ratio in the Congo; I said "perhaps" in my article and only pointed out the obvious fact that sound and vigorous young men—mainly soldiers and adventurous business men—outnumber the women. As to the number of mulattoes, since Mr. Goris quotes two sources with a disparity of 2000%, I won't argue the point.

More important than a quarrel over details, Mr. Goris bitterly attacks my general thesis that conditions in the Belgian Congo are less than ideal. He states that all other writers on the Congo have praised the regime without reservations and then goes ahead to list several of these authors. Mr. Goris should read the books he refers to. It so happens that I reviewed Alexander Campbell's book *The Heart of Africa* very recently for The Commonweal and am familiar with its contents. Mr. Campbell is exceedingly sardonic in his analysis. I quote a few statements:

1. "The riches of the Congo are being developed by giant Belgian corporations, working hand-in-glove with the state. The resulting structure has almost a Soviet look, though this resemblance, I was hastily

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

assured, is only superficial". (Pg 347).

2. " 'The Belgians are scared of Americans who ask questions. . . . In fact, they're scared of Americans period' ". (Pg 351).

3. Regarding the *évolués* or black natives who supposedly have rights equal to the white Belgian. After not seeing a single one in his entire stay, Mr. Campbell says facetiously: "I did not, as some carpingly critical visitors to the Congo have done, begin to conclude that the *évolués* did not exist at all. I knew they existed, because I had seen photographs of them in official Congo publications. In the photographs they invariably looked well fed, well dressed in European clothes, and all obviously happy and wearing delighted smiles. Just like official photographs of laughing Soviet citizens". (Pg 360).

4. Quoting a Belgian government official: ". . . like the Romans, we believe in bread and circuses . . .". (Pg 367).

5. The highlight of Mr. Campbell's analysis of Congo policy (Pgs 369-375) is a conversation dominated by a Belgian officer of Political and Military Intelligence. It is a complete and frank exposition of the fascist viewpoint; the opposition to Belgian rule is even collectively identified as: ". . . fools, idealists, knaves, religious fanatics, political reformers, attempted interference from outside and strong instinctive resistances from the remnants of the old society which is now dying and which cannot now be revived but still spasmodically struggles against us . . . Against all such we wage war, not ruthlessly if we can avoid that, but certainly relentlessly. If that suggests to your mind the all too familiar apparatus of the police state, I cannot help it. It is not, of course, 'democratic' ". (Pg 375).

In summing up, I would like to correct one misunderstanding. Mr. Goris objects to my use of the phrase "white mammals". I deliberately employed this to express my conviction—a conviction I am sure Mr. Goris shares with me—that human beings become like mere "animals" or "mammals" when they act as though they do not possess a soul. To the basic idea of Belgium's policy, "Dominer pour servir", to dominate in order to serve, I would like to offer another which, universal in its eternal call, does not thereby exclude those Belgians who would hear:

'Blessed are the poor in spirit:
For theirs is the kingdom of heaven.
Blessed are they that mourn:
For they shall be comforted.
Blessed are the meek:
For they shall inherit the earth'.

DANIEL M. FRIEDENBERG.

BOOKS

The Search for Shakespeare's Missing Line

THE ANNOTATOR. By Alan Keen and Roger Lubbock. Macmillan. $4.

By JOHN F. SULLIVAN

BECAUSE it has been hailed by our most pontifical newsmagazine as possibly "one of the most important literary detective stories in years" and because the average layman may see no reason to disagree with this estimate, I think it is important to explain in some detail why *The Annotator* represents a great disappointment.

The book tells the story of the discovery by Alan Keen, who is a British book dealer, of a copy of the sixteenth century "Chronicle" of Edward Halle. The importance of the discovery lay in the fact that the book had been annotated in an Elizabethan hand which expert opinion said could be that of Shakespeare. Now if the hand were indeed Shakespeare's, the discovery would have a certain importance in itself, for the stock of biographical documents pertaining to Shakespeare which has come down to us is very small, and any addition to it is precious.

But this particular discovery could have meant very much more to us. For Halle's "Chronicle" was a history of the House of Lancaster and of the Wars of the Roses, and it seemed that new light might be thrown on Shakespeare's great cycle.

These plays have come to be a major concern of modern Shakespeare study. They are regarded by modern critics, as A. L. Rowse points out,

> . . . not only as a kind of dramatic epic, but as a morality, reflecting profoundly upon the problems of order and authority, the responsibility of kingship, the necessity of right governance in a community, of degree and difference of function, the punishment of guilty actions, retribution, the rough justice of time.

(The attraction of such themes for modern minds is understandable enough.)

But we should be wary of high hopes where Shakespeare finds are concerned; he has a way of not abiding our question. The measure of our disappointment in this respect is given by a paper by A. P. Rossiter, originally published in the Durham University Journal in 1941, before the nature of the find was clear, and now courageously reprinted by Messrs. Keen and Lubbock as an appendix. Rossiter had pointed out what the notes could have told us, if they were of the right kind. They turned out, however, to be nothing more than the kind of notes that schoolboys still scribble in the margins of textbooks, uncritically marking down facts to be remembered for examinations. They prove little more than that, if the hand *is* Shakespeare's, he had read the book.

For this aspect of the disappoint-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ment which the book represents, Messrs. Keen and Lubbock are of course not to blame. But they are more culpable in another way. For there was still hope, if the hand were really Shakespeare's, that we might discover new biographical material in learning how and when the book had come into his hands. As a lead, the book contained a signature and date—Rychard Newport; 6 April, 1565. Newport turned out to be no less a person than George Herbert's grandfather.

But there is no direct evidence linking Shakespeare to Newport. To establish a connection, Messrs. Keen and Lubbock elaborate a remarkable theory of Shakespeare's youth. It is a theory which requires that his parents be ardent Catholics and involved in activities of the priest-martyrs, that Shakespeare be sent as a boy to the Catholic north, that the Dark Lady be Mary Fitton, that *Henry VI, Part I* be the work of a large crew of playwrights. It is based almost solely on the assumptions that Shakespeare annotated the Halle and that he is the "player," William Shakeshafte, mentioned in the will of a Lancashire gentleman in 1581 (when Shakespeare was 17).

The theory has nothing in itself objectionable, except for its extreme tenuousness. But in presenting it, Messrs. Keen and Lubbock take an attitude that is objectionable and disappointing in a serious work on Shakespeare. For they insist that they are rescuing Shakespeare from "low" associations. This has always been a popular pastime with genteel folk who cannot stomach the possibility that a great artist might not be officially a "gentleman."

From all we know of Shakespeare, his ancestry was not "low" but "middle." And, at one time, he did move in noble circles, while the players were on tour during the plague year of 1593. But when the players came back, Shakespeare seems to have returned to the theatre and never again left it. Theatrical folk, however, have always been regarded by puritans as inherently "vulgar" or "sinful." And in the nineteenth century, when Shakespeare had become the object of almost idolatrous adulation, there began to be attempts to prove that this greatest of English poets could not have associated with or been one of a cry of players.

So Messrs. Keen and Lubbock have expended a fantastic amount of labor in tracing Elizabethan genealogies, the lines of noble or gentle families who may somehow have impinged upon Shakespeare's career, especially if their theory of a northern sojourn holds up. But Shakespeare obstinately refuses to take a place in the charts. In one of them, he does appear, but it is because his daughter married a man very remotely connected with the Greville's. So there is a line moving horizontally from Shakespeare to the nobility. But there is none in the vertical (though the placement of the name seems to suggest one), and it does not appear that any amount of hunting for pedigrees or rearranging of charts will ever put in that missing line.

Marks of French Genius

FRENCH STORIES AND TALES. Selected and edited by Stanley Geist. Knopf. $3.95.

By VIVIAN MERCIER

THE landscape of French nineteenth-century fiction, as revealed in a true perspective by Stanley Geist's admirable selection, has altered somewhat in the past fifty years. The familiar peaks — Stendhal, Balzac, Flaubert, Zola, and that special eminence named Maupassant — are peaks still, but they have "settled" somewhat, as mountains do with the passage of geological epochs. As a result, some of the hills look bigger.

Huysmans, to be sure, is a special case, a volcano that shot up and then weathered away again almost to nothing; he now begins to be seen in his true scale. As an American living in Paris, Mr. Geist has learned to appreciate two other figures who are only now receiving their due there: Jules Renard, formerly best known for his rural masterpiece, *Poil de carotte,* but now equally appreciated for *L'Ecornifleur,* an ironic portrait of an urban sponger; and Count Arthur de Gobineau, notorious as the father of Hitlerian racism, but otherwise a sane, humorous, warm-hearted observer of human foibles—a Merimee with a heart.

To round out the book, Mr. Geist has drawn on the prose fantasies of three poets—Baudelaire, Villiers de l'Isle Adam (author of *Axel*) and Marcel Schwob. Only one twentieth-century item is included, Gide's "Theseus," a sort of last will and testament in which the Greek hero, telling his life story, serves as a mouthpiece for the seventy-seven-year-old Gide.

In all, Mr. Geist includes seven short novels, counting the Gobineau and the Gide, and nine short stories. Having been over the same ground myself recently, I feel that only "Theseus" and Flaubert's "A Simple Heart" are rather obvious choices among the short novels; the others each deserve special notice. Stendhal's "Mina de Vanghel" has almost certainly never been translated before.

"The Other Diane" (*Les Secrets de la Princesse de Cadignan*) *by* Balzac comes much closer to giving a true picture of its mighty creator. This foothill of the Balzac range deals with the successful effort of a female rake to win the love of a great but unsophisticated author. My one objection to this, as to most of Balzac's Parisian stories, concerns his insistence on how witty and talented and sophisticated most of his characters are; his protestations are a little hard to square with some of the pedestrian dialogue he puts in the mouths of these super-beings.

Zola's "Julien" (*Pour une nuit d'amour*) is an editorial triumph. Here, in an early short novel, we find all the obsessive themes that set in motion the piled-up documentation of the Rougon-Macquart

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

series: the covert fear or hatred of women that leads to impotence or sterility, the belief that no woman ever wholly breaks the spell of her first lover, the vacillation of the male between sadism and masochism—all culminating in the suicide of a weakling who is about to possess the domineering woman he has long secretly loved. This Freudian chamber of horrors happens also to be a very exciting and romantic story.

"Monsieur Folantin" (*A vau-l'eau*) is perhaps the greatest "discovery" of all. I had read a great deal about this short masterpiece of "Naturalism", but had never gotten my hands on a copy, either in French or English. Here, in a nutshell, is all Huysmans' later work, from the encyclopedic *Against the Grain* (*a rebours*) to the novels of his conversion and after. M. Folantin's problem is Hamlet's: "Man delights me not—no, nor woman neither . . ." Why poor M. Folantin cannot even find a restaurant that serves a decent meal. All is dust and ashes in his mouth. In forty pages we have the prototypes of many passages in Joyce's *Dubliners* and *Ulysses* and Sartre's *Nausea*. Folantin lacks all faith, but, in a symptomatic passage which anticipates Huysmans' own conversion about a dozen years later, he reflects that "religion is the only thing that might heal the wound that torments me."

Mr. Geist's biographical, critical and bibliographical notes on each author are short, incisive and informative. Each contains at least one gold nugget of criticism, while his two-and-a-half-page "Editor's Note" to the entire volume offers an original approach to the big question of the relation between French fiction and French society. The French bourgeois writer, he says, always drags about with him numerous traces of his peasant origin or his aristocratic aspirations. Hence the aristocratic artifice and peasant crudity which divide so large a portion of French fiction between them. (Two examples of the crudity, Jules Renard's "A Romance" and Maupassant's "At Sea", may quite literally turn your stomach if you read them in a squeamish moment.)

Mr. Geist goes on to say, very truly, that he has included no "suburban" stories—"the kind that periodically threatens in America to swallow up all others"—but he then makes the unwarranted assertion that "the French have never learned to write stories that are 'comfortable' . . . in the American sense."

At this point, frankly, he is talking through his beret. Often it seems as though the French Academy existed for the sole purpose of writing and promoting "comfortable" fiction. But, turning his back on all the literary stuffed shirts and sentimentalists, Mr. Geist has seen to it that harshness or tenderness, ugliness or beauty, irony or wit can be found on every page of *French Stories and Tales.*

Jungle Religion

SAVAGE PAPUA. By Andre Dupeyrat. Preface by Paul Claudel. Dutton. $3.75.

By ANNE FREMANTLE

FATHER DUPEYRAT, of the missionaries of the Sacred Heart of Issoudun, arrived in New Guinea on 1930, just in time for the celebrations in honor of the mission station's twenty-fifth anniversary. Representatives for thirty-two major villages, led by ten major chiefs, came to dance, all naked but for the briefest of loin-cloths, but decked in ornaments of dog's and pig's teeth, with boars tails hanging from their ears. Next day, Sunday, after so many confessions that Father Dupeyrat wondered "whether one was in Papua or Brittany", bearded missionaries in impeccable white surplices led a tumultuous yet solemn procession of their naked parishioners to an open-altar, where, within a framework of bird-of-paradise plumes, Father Fastre said Mass, and the responses were sung in half a dozen native languages. At Benediction, thousands of naked feet beat tumultuously on the wooden floor of the church. But, next day, Father Dupeyrat's curé started him off on his rounds. And the jubilee and processions were certainly *not* "all there was to it."

The Papuan mountains, rising to over ten thousand feet, are practically vertical; the many fierce torrential rivers can either be swum or crossed on Papuan bridges made of lianas: tightropes fifty or sixty yards long, across which the precious supplies have to be carried. The food is either sweet potatoes or yams, plain boiled: once in a great while a pig is killed. Father Dupeyrat ran a nail clear through his foot at the start of a two hundred mile trek on foot (there is no other transportation). The natives in many areas still resisted Christianity, and, where they did, practiced cannibalism, killing their first-born children, and feeding the baby to the pigs, then adopting a baby pig and suckling it instead. These things Father Dupeyrat himself saw.

Other of the natives' customs are sending their aged parents to a neighboring tribe, who brain them, eat them, and return the bones. Also, when a grown person dies, the body decomposes in the communal hut, until a green liquid pours out of it; this is then drunk by the whole tribe, and used also as a sauce on their sweet potatoes. Father Dupeyrat's servant, pious and devoted, cleaned his dishes with his tongue, and peeled all the vegetables with his long-black-rimmed nails, wiping the dishes with a cloth he wore round his naked body. But, as Father Dupeyrat's curé said philosophically: "John is devoted to us body and soul. He loves God with all his heart. I shouldn't wonder if we had to polish his boots in Paradise."

One of the difficulties the priests had to contend with was the hatred of the medicine men, who conjured up poisonous snakes with remarkable frequency, one, on one frighteningly well authenticated occasion, even turned himself into a cassowary (the old rhyme about the cassowary eating the missionary "hat and tie and hymnbook too" seems only too likely in Father Dupeyrat's parish).

One of the joys of the missionary

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is to find natural goodness, and to bring it home to where all goodness belongs. Father Dupeyrat is wonderfully sensitive to the qualities of his beloved savages. He has touching stories of savages, only recently infanticides, parricides and cannibals, yet with nuggets of real authentic gold buried in the matrix which held them captive. There was the sick Papuan woman in Baide, a "wretched little village lost in the Dilava valley and rarely visited. She had two withered legs and a paralyzed arm, and ulcers covered her whole body. She lay almost unmoving in a little hut which barely gave her shelter. 'Are you not unhappy?' I asked her one day. 'Why should I be unhappy? Since you baptized me, a bright light seems to be shining here in my heart, and it makes me feel warm and happy.' 'Do you wish to make confession?' 'If you think I should. But I haven't committed any sins, because I know that if I did, the light would be out.' "

Perhaps the most interesting chapters are those in which Father Dupeyrat tells the story of Golopoui, who liked to make a hole and suck the brains out of peoples heads, and his friends the people of Ghivena and Ghrevari, whom Father Dupeyrat interrupted at their banquet of human flesh. The story of Herico, too, and of how Father Dupeyrat operated on him (he is a doctor of medicine as well as of theology) and of the general administration of medicine in such an unhygienic society, is truly epic.

Father Dupeyrat writes brilliantly, and the translation is excellent. There are many fascinating photos, and anyone who can put this book down, having once begun it, before the end, can only have decided he does not belong to the human race,—or wish he did not.

The Level of American Culture

IS THE COMMON MAN TOO COMMON? By Joseph Wood Krutch and Others. University of Oklahoma Press. $2.75.

By JEAN HOLZHAUER

ONE of the stories, possibly apochryphal, about the late Gertrude Stein describes her awakening from coma in the last moments of her life, when only her friend Miss Alice B. Toklas attended her bedside. "Alice! Alice!" Miss Stein allegedly cried. "Tell me, what is the answer?" Gently, Miss Toklas replied, "There is no answer." "Ah," said Gertrude Stein, "then tell me, what is the question?" And she died.

Should this account be true, it demonstrates not only Gertrude Stein's capacity for brushing essentials in unexpected ways and places, but a sequence of reasoning sometimes forgotten by other moderns. When an answer is dubious, it is helpful to revert to the basic question.

Originating with editors of the *Saturday Review,* the question put in this book was addressed to a dozen contemporary thinkers and writers: Joseph Wood Krutch, Eduard C. Lindeman, Alistair Cooke, Gilbert Seldes, Arthur Mayer, Norman Cousins, Harold K. Guinzburg, A. Whitney Griswold, John W. Dodds, C. W. de Kiewiet, George F. Kennan and D. W. Brogan.

The book is subtitled "An informal survey of our cultural resources and what we are doing about them." There is no indication of how clearly the terms of discussion were defined—one of the contributors, in fact, remarks this rather wryly—and the twelve essays show some diversity of hypotheses. Does "common man", for instance, mean "average man", or "majority man", or "man inferior in one way or another (*what* way?) to the cultural aristocrats"? There is a difference.

Similarly, what is one to construe of "too common"? *"Too* average"? Impossible. "Too numerous"? "Too inferior to the aristocracy"?

For working purposes, most of the contributors (the *common contributor?*) have identified "common" in the first instance with "average" or "majority" — the public, the man on the street—and in the second with both majority and mediocrity. The question then becomes something like "Is the ordinary citizen too mediocre?"

Attacking from the various specialized fields which are their professional concerns, a majority of the authors decide in the affirmative. Some reserve or qualify their judgments, however. If the common man is mediocre in his tastes it is not entirely his fault.

As might be expected of the man who championed "The Seven Lively Arts", Mr. Seldes is one of the latter group, arguing that in the fields of radio and television, management has created audiences for mediocrity by making available a standardized, low-level service designed for what it conceives as the popular mind. He offers as part of his proof the exceptional network broadcasts of serious music.

"Sponsors," he says, "were unable to afford the long pull; they paid for orchestral music but withdrew support after a short time, so that it required a network to sustain programs long enough to let the audiences form, to let enough people know that they didn't dislike 'long-hair' music as much as they thought they did. . . . If the prevalent mode had been classical and the broadcasters had created an audience for hot music, the moral would be the same: audiences are created by programs." And Mr. Seldes notes that the audiences created by most programs have opportunity to develop only substandard tastes.

Mr. Cooke, too, feels that audiences are created, and that monopolies in the press of both the United States and England are developing a readership of single mind. "At least one generation of Americans is growing up that does not only not have much respect for diversity of opinion, but doesn't know what it is," he observes. "It is only a step to believing that what is strange

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Earn Quick Cash with CATHOLIC Christmas Cards

Sell cards that express the true spirit of Christmas and pay you handsome profits. Show glorious new Cathedral line of De Luxe **Religious** Christmas Cards WITH SENDER'S NAME INSCRIBED. All your Catholic friends will want them. It's easy to take orders and earn a tidy sum in spare time. No experience needed.

Easy To Add To Your Earnings

Make **$1 profit** on each box of exquisite new Color-Photo Christmas Cards. Over 150 new money-makers: 21-card $1 Catholic Assortments; **"Just For Us" doubly personalized** Family Christmas Cards; Sound & Action Cards; Stationery; $1 Gifts. Special, while they last, 50 for $1 Christmas Card Box!

Extra Money for Church Groups

Proven plan starts you or your group making money at once. We furnish Assortments on approval & samples of Name-Imprinted items **FREE.** Also list of Factory Surplus Bargain Specials and amazing new Catalog Shopping Plan that boosts your earnings overnight.

MIDWEST CARD COMPANY, Dept. J-126, 1113 Washington Avenue, St. Louis 1, Missouri

ACT NOW—MAIL FOR SAMPLES

MIDWEST CARD CO., Dept. J-126, 1113 Washington Ave., St. Louis 1, Mo.

Please send money-making details and samples.

*Name*_____

*Address*_____

*City*_____ *Zone*____ *State*_____

happy choice in BERMUDA

THE Castle Harbour

HOTEL . . . Golf, Beach and Yacht Club

Bermuda's largest seaside resort, 180-acre estate . . . largest private beach, pool, all sports . . . adjoins championship Mid-Ocean golf course . . . 300 outside rooms with sweeping views . . . shops.

Howard F. Hohl, Gen. Mgr.

Beautiful color folders are available
See your Travel Agent or
William P. Wolfe Organization, Rep.
Dept. HB, 500 Fifth Ave., N.Y. 6, N.Y.

Also Boston, Phila., Cleveland, Chi., & Toronto

SEND FOR Free Record

START SPEAKING FRENCH OR SPANISH ALMOST OVERNIGHT!

HERE'S the easiest way to learn FRENCH, SPANISH, Russian, German, Italian, Japanese or Brazilian. Listen to FREE 2-sided non-breakable record. Let your eyes follow words in FREE sample lesson. Almost at once you'll be chatting in a new language **with a perfect accent!** *That's all you hear! No memorizing needed. Just listen*—imitate! It's that easy! Offer may end soon. Rush 25¢ to help cover cost of special packaging, shipping. State language you want. We'll also send free information on full Cortina course. No obligation. **CORTINA ACADEMY, Dept. 779, 136 W. 52nd St., New York 19.**

or unreported by fifty newspapers is somehow mischievous or 'un-American'."

Several contributors thus give the impression of believing that if the common man has any inherent taste or spontaneous judgment at all, they are atrophied by rationing of entertainment and information.

Writing on "The Taste of the Common Man," Mr. Brogan takes an opposite tack. "If there is a crisis of American taste," he says, "it is an aspect of that most important quality of American life, the feeling of the American 'new man' that he is as good as anybody and better than most. There is not only in America an older and deeper tradition of equality of all opinions, and all people running a race for visible, tangible primacy, there have been and still are no impossible ambitions."

Further, says Mr. Brogan, far from being a blanket of mediocrity to stifle the common man's developing taste, such cultural excrescences of our day as newspapers and entertainment trading in sex, crime and violence are legitimate, if not very artistic, expressions of his national life. "Does anyone think," he hurls back at his questioners, "that if the BBC took over the American radio and television business, the New York docks would become a nest of singing birds? If people can believe that Mr. Anastasia and his friends are the products of the mass media, they can believe anything."

Obviously people do believe something near this, among them some of Mr. Brogan's distinguished collaborators. Perhaps the most pessimistic is Mr. Krutch, whose contribution leads and sets the tone for the rest. "The Age of the Common Man," he asserts, dolefully, "is not merely a phrase, it is also a fact. . . . Most people welcome the fact, but we have only begun to assess it or even to ask ourselves what choices are still open to us once the grand decision has been made, as by now it has. How common does the common man need to be? Does his dominance necessarily mean that the uncommon

In labor's stormy history—from sweatshops to the CIO—what role have Catholics played?

Read—

CATHOLICS AND U. S. LABOR

Between a society where evils such as child labor were part of the every-day scheme of things, where for workers to organize was the last word in subversion . . . and one in which a bishop and a layman have become honored symbols of justice fought for and largely won—lies a long, crowded avenue of history.

In its September issue, JUBILEE brings you a special comprehensive report of Catholic participation in the labor movement, brings you the whole, dramatic, often-suppressed story of how Catholics helped Labor win rights in America.

CHECKPOINTS:

The role of Catholics in trade unionism

The men, priests and laity, who participated and led

The kind of opposition they faced

The key papal decision that affected Catholic unionists

CATHOLICS AND U. S. LABOR is the 14-page profusely illustrated highlight of JUBILEE's September issue, which also brings you the story of a big-city Catholic hospital, an essay on St. Jerome, an article about good religious art for children, and many other lively, engrossing features.

For 9 big months of JUBILEE's unsurpassed presentation of Catholic life and history, and to make sure of getting the September issue, pin $3 to a slip of paper with your name and address and mail to—

JUBILEE, Dep't. CL
377 Fourth Avenue, New York 16

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

On Trial

Season-wise you may find this an opportune moment to start reading The Commonweal week by week. The major book publishing season looms just ahead. In our Fall Book, Children's Books and Christmas Book issues there will be plentiful comment to serve as a stimulus and guide to your reading. And as November marks the completion of The Commonweal's 30th year, it is the occasion for a special anniversary issue.

If your field of greatest interest is that of political ideas and actual happenings, a trial subscription should also demonstrate how much The Commonweal has to offer. The magazine's primary focus is on the arena of public affairs. Its recent contributors include Chester Bowles, Christopher Dawson, Francois Mauriac, Graham Greene, Martin Turnell, H. A. Reinhold and Bishop Robert J. Dwyer.

The trial subscription you enter now will bring you well into the New Year.

Special Offer for New Subscribers

The Commonweal, 386 Fourth Ave., N. Y. 16, N. Y.

Enclosed is $2. Please send your next 17 issues to:

NAME .....

STREET .....

CITY ..... ZONE ..... STATE .....

9-17-54

man will cease to be tolerated?" The climate, he observes, is unfavorable to the development of serious artists. The emphasis in education from kindergarten through graduate school is on "normality" and "adjustment" rather than on the exceptional and excellent. The Age of the Common Man stands in grave danger of becoming an Age of the Common Denominator.

This view is shared by educator Dodds, who remarks the production by universities of technicians rather than "whole men" and of self-advertising which does nothing to disseminate an alternative standard, and by educator Griswold who enters a pea for the vanishing Liberal Arts.

The essayists thus fall, roughly, into two categories: those who have to do primarily with the Liberal Arts, educationally or otherwise, and those who are more concerned with commerce, history, or sociology, or education in these fields. Few men in the first group are wholly free from the pedagogic dream that, force-fed with the right brand of nourishment, the race will not culturally perish but have everlasting life. They are dismayed that 90 per cent literacy is not the same thing as 90 per cent cultural intelligence, and they treat the national cultural level as a thing subject to artificial controls.

Mr. Brogan is representative of the other, more pragmatic group, in regarding it as an organism independent of organized and superimposed "influences", and regarding the common man as an entity which produces its cultural climate as a bi-product in life.

There is a good deal of incidental intelligence packed into this book. One learns, for example, that "At a time when the two major networks were offering daytime serials all day long and protesting that women wouldn't listen to anything else, 76 per cent of all women in such a city as Boston were simply not listening; within a few years it was discovered that women would listen to many other kinds of programs."

One learns that "people at every level of education, in significant

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

numbers, imply dissatisfaction with the radio programs they are getting, and among these are 10,000,000, not habitual book readers, not college graduates, who consistently ask for programs of a higher intellectual content. Book readers and college graduates make the same request twice as often but are numerically less important."

One learns that Ruth Benedict's *Patterns of Culture,* in pocket book, produced a buying public of half a million, and that millions read pocketbook editions of Shakespeare, Whitehead, Emerson, Sherwood, Dewey, Commager and Huxley.

One learns that television closed 5,000 of 18,500 indoor movie houses in the United States and reduced box office receipts 44 per cent. And that less than 500 "art theaters" in the country play foreign films, consistently, 120 of them in the New York metropolitan area, 44 in Los Angeles, 34 in San Francisco.

In lieu of a definitive reply to the question of how common is the common man, we find question breeding question: do comic books and gangster movies offer the common man a means of releasing emotions which in other eras found other outlets? Would a change in the mass media alter today's adolescents, if not the longshoremen? Would the test case of Boston housewives ignoring soap opera obtain if applied to Chicago, St. Louis or San Francisco?

Perhaps the most important question raised, the one most stridently claiming the attention in reading this book, is the question of potential danger in estimating the common man's capacity too low. This is an error which, to some minds, has been the ruin of the general Catholic press, to say nothing of secular sources of instruction.

In the end, perhaps there is no answer to the question, only a parcel of opinions all having some intimate connection with the point of view of the observer. In this and in other ways, *Is the Common Man Too Common?* is an interesting piece of work.

THE ART OF EATING. By M. F. K. Fisher. World Publishing Company. $6.

THIS first collection of Miss Fisher's five fantasies on food will be a pleasure for those who like light gastronomical reading. There are a multitude of deft sketches of people, countries and restaurants interspersed with recipes for everything from greasy fried egg sandwiches to delicate French Creamed Oysters. Odd bits of culinary history include the tale which credits Pope Clement VII with the beginning of the famed French cooking by marrying off his niece Catherine de Medici to France's young Henry. (She brought her cooks to France with her and weaned the country away from a diet which had consisted of such dishes as a minced pie of snake, porpoise, swan and plum-stuffed crane.)

There are tales of monks, of Kosher cooking, of means and menus to thwart amorous dinner dates, of nautical eating and of eating alone. Each of the five books is a pleasure itself, and the only complaint might be that the collection, like many, is a little heavy in the hand. C.P.S.

AN AMERICAN IN INDIA. By Saunders Redding. Bobbs-Merrill. $3.50.

THE recent trip of the author of "On Being Negro in America" was punctuated by anti-American sentiments at nearly every port of call. Most of the questions thrown at Mr. Redding had originally been phrased in Moscow. The only possible silver lining is that the author may have concentrated on meeting pro-Marxist groups. If not, Mr. Nehru's unhappy political comments are but a pallid reflection of articulate Indian sentiment. Yet Ambassador Bowles told the author some very pertinent things on the uses of genuine neutralism. E. E. S.

REVIEWERS

John F. Sullivan is a member of the English department at the University of Detroit.

Vivian Mercier is now at work preparing and translating a volume of French short novels.

Jean Holzhauer is a frequent contributor to this magazine.

Schools

NEW JERSEY

DELBARTON SCHOOL

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.

Classified

★ RATES: 12½c per word (8 words for $1), 12 words minimum. Centered lines 85c each. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.* IRISH INDUSTRIES DEPOT, Inc. 870 Lexington Ave. (near 65th), New York

CATHOLIC BOOKS

★ Original designs for crucifixes and statues by modern artists. Exceptional stock of Catholic books, cards. Catalog on request. THE GUILD BOOK SHOP 117 E. 57th St., N.Y. 22, N.Y. PLaza 3-0225

CHESTERTON AND BELLOC

★ Chesterton and Belloc Books 200 titles. Free Catalogue. Andrew Prosser, 2937 North Racine Chicago 13, Illinois

INDUSTRIAL SITES

★ TAX-EXEMPT INDUSTRIAL SITES, For Lease in Jersey City. L. N. Rosenbaum & Son, Negotiators of Financing For Large Industrial Projects. 565 Fifth Avenue, New York 17, N. Y.

HOME-BUYING GUIDE

★ THE INTELLIGENT FAMILY'S GUIDE TO HOME BUYING. A unique, authoritative, practical, step-by-step guide. Professional appraising technique adapted to on-the-spot recording of financing, neighborhood, land and house data. Guide and Appraisal Sheets $2. R. Tangney & Associates, 967 Terrace Street, Muskegon, Mich.

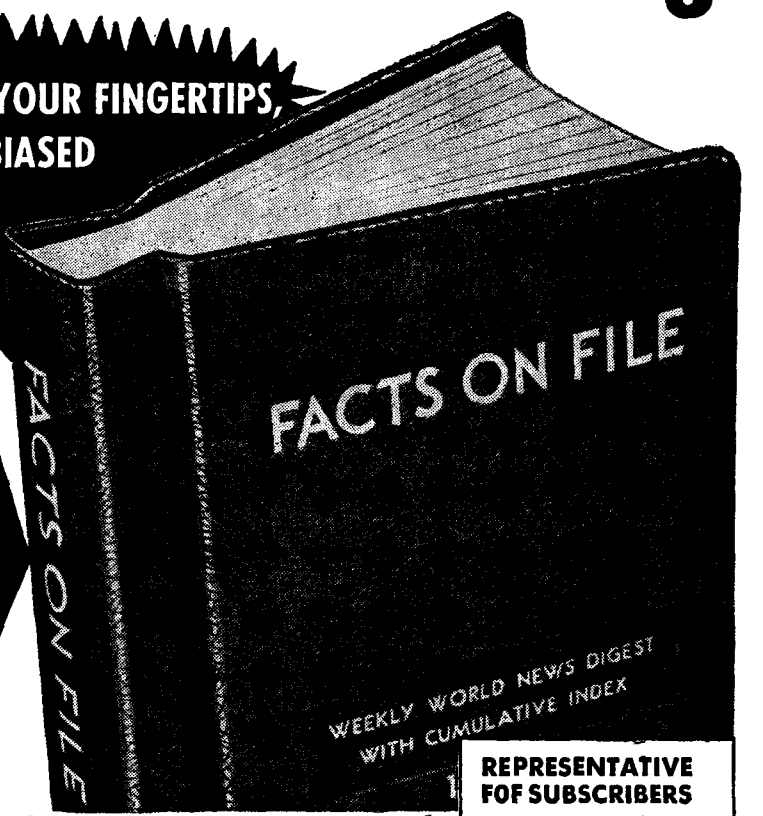
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ONLY WAY TO GET

All World News Every Week — Indexed for Quick Fact-Finding

NEWS FACTS AT YOUR FINGERTIPS, UNSLANTED, UNBIASED DRAWN FROM EVERY MAJOR NEWS SOURCE

. . . and they become this Encyclopedia



LOCATE LAST YEAR'S . . . LAST MONTH'S . . . YESTERDAY'S NEWS FACTS—IN SECONDS!

Now — throw all those news clippings, newspapers, magazines, and messy files right into the waste basket! Now — let FACTS ON FILE cover the current news for you, pin-point past news facts for you in seconds! Used and proven priceless by thousands of individuals, companies, newspapers, radio networks, businesses everywhere in the world.

"Unique" — "Indispensable" — "A Lifesaver"

Each week FACTS ON FILE's veteran newsmen digest and index the vital news of the world from 4,004 newspapers, hundreds of magazines, press releases and out-of-the-way news sources. Every Friday night the NEWS DIGEST is mailed to you with all the news of the past seven days — eight 8½" x 11" pages containing 1,100,000 words expertly reduced to 10,000. Then, every two weeks you receive the INDEX containing every name, date, fact and quotation indexed and cross-indexed . . . material that grows into a complete file of the year's news on every subject indexed for instant reference.

AN AMAZING SPECIAL FOF OFFER

Prove what FACTS ON FILE can mean to you by mailing the coupon. You get complete service through December 31, 1954 plus back copies from July 1, 1954, plus a Deluxe spring binder (total value $35.00) for just $6.00! And — if at the end of your trial subscription you are not fully satisfied, we will refund your $6.00. But — we cannot hold this offer open indefinitely, so we urge you to mail the coupon today!

STOP HUNTING THROUGH MESSY NEWS FILES

REPRESENTATIVE FOF SUBSCRIBERS

Standard Oil Co.
DuPont
Western Union
Drew Pearson
Army, Navy, Air Force
The Hindu, Madras, India
Young & Rubicam
AP, UP, INS, INP
Time, Life, Fortune
NBC, CBS, MBS, ABC
Yale, Harvard
United Nations Library

THE FAMOUS FACTS-ON-FILE ADVISORY BOARD

Prof. A. J. BARNOUW, *Letters*
Dr. E. C. BRENNER, *Medical Science*
Prof. F. W. COKER, *Political Science*
Prof. J. ANTON DE HAAS, *Economics*
DAVID DIETZ, *Science*
Prof. H. D. GIDEONSE, *Education*
JOHN GUNTHER, *History*
H. V. KALTENBORN, *News Analysis*
WILLIAM L. SHIRER, *World Affairs*
Dr. FRANK H. SOMMER, *Law*
Prof. F. TANNENBAUM, *Latin America*
Dr. C. C. WILLIAMSON, *Library Service*

FACTS ON FILE 516 Fifth Ave., New York 36, N. Y.

MAIL NO-RISK COUPON NOW!

FACTS ON FILE, Dept. 87-9
516 Fifth Ave., New York 36, N. Y.

Please send me the complete FOF service (News Digests, Cumulative Indexes and Binder) through December 31, 1954, plus back copies from July 1, 1954, for the special price of just $6.00. I understand that if I am not completely satisfied at the end of the trial I may return the material for a full refund.

Name .....

Address .....

City, Zone, State .....

☐ Check enclosed ☐ Please bill me

THIS OFFER VALID FOR NEW SUBSCRIBERS ONLY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED